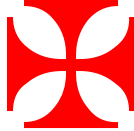


Contra Arius

A Brief Defense of the Divinity of Christ



1. **John 1, 1:** *In the beginning was the Word, and the Word was with God, and the Word was God.*
 - 1.1. **It seems apparent that the Word of St. John is the same Word as that of Plato (the Logos).**
It appears, however, that this would be impossible, given that Plato's Logos is not a person (see John 1, 14), and much less could be identified with the Messiah.
 - 1.2. **It seems that,** when the Evangelist speaks of the “Word was with God” (John 1, 1), he speaks not as an external or adventitious (Word); but as a Word consubstantial with him with whom he was: for with God there can be no thing that is not of his same substance.
 - 1.3. **Therefore it follows that** when the Evangelist speaks of the Word being God, and how this same Word was with God, it follows that the Word was in a person distinct from Him with whom He was. And since they were both God, it follows that they were one in substance, or nature, and distinct in persons: *De Deo uno secundum Naturam et trino secundum Personas.*
2. **I Timothy 3, 16:** *“And evidently great is **the mystery of godliness, which was manifested in the flesh**, was justified in the spirit, appeared unto angels, hath been preached unto the Gentiles, is believed in the world, is taken up in glory.”* No comments needed.
3. **Romans 9, 5:** *“Whose are the fathers, and of whom is **Christ**, according to the flesh, who is over all things, **God blessed for ever. Amen.**”*¹
4. **The following argument goes like this:** If Christ is truly the Son of God, he is truly God. For He who originates in the substance of God must be consubstantial with God, because He participates in the Divine Nature by eternal generation.
5. **And, as a final argument, It is evident that the Early Church Fathers agree on the divinity of our Lord Jesus Christ:** St. Justin Martyr²; the Letter to Diognetus³; St. Irenæus of Lyon⁴; Origen⁵; Tertullian⁶; St. Cyprian of Carthage⁷ and several others.

ROMA LOCUTA:

CAUSA FINITA

¹ Ὡν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.

² *Apol.* I, n. 63: Migne, *Patrologia Graeca*, VI, 426; Dial. c. Tryph.: *Ibid.*, 774.

³ *Ep. ad. Diognet.*, VII, 2, 4: Funk I, 321.

⁴ *Contr. Haer.*, III, 6, 2: Migne, *Patrologia Graeca*, VII, 861; *Ibid.*, III, 19, 2: *Ibid.* 910

⁵ *Orig.*, *De Princ.*, Praef. 5; *Tract. in Ioa.*, 6: Migne, *Patrologia Graeca*, XIV, 29.

⁶ *Apologeticum* or *Apologeticus*, 21.

⁷ *Ep. ad Iubaian.*, 23, 12.